A

SERMON

Preached at the

FUNERAL

OF THE

Right Honourable

ROBERT

EARL and VISCOUNT

Yarmouth,

Baron of *PASTON*, and Lord Lieutenant of the County of *NORFOLK*.

By *JOHN HILDEYARD* D. LL.
Commissary of the Arch-Deaconry of *Norfolk*, and Rector of *Cowston* in the Dioceſs of *Norwich*.

Mors æquo pede pulsat Pauperum tabernas
Regumq; Turres. Horat.

LONDON,
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SERMON

FUNERAL

OF

PRESIDENT

Washington

TO THE

RIGHT HONOURABLE

The Truly Vertuous, and Regularly Pious Lady,

THE LADY

REBECCA

COUNTESS DOWAGER

Yarmouth.

The Author wiſheth all Proſperity on Earth, and Eternal Happineſs in Heaven: And in all Humility, as a Teſtimony of his Gratitude Dedicates this Sermon, *owning himſelf*

Her Honours Moſt Faithful and Ever

Devoted Servant and Chaplain

JOHN HILDEYARD.

Her Honours Most Faithful and Ever
Devoted Servant and Chaplain

Revel. IV. 4.

And round about the Throne were four and twenty Seats, and upon the Seats I saw four and twenty Elders sitting cloathed in white Rayment, and they had upon their Heads Crowns of Gold.

IT is our Christian Priviledge that sometimes we May, and when Spectacles of Mortality lye before us (as now) it is our Christian Duty that we should take a View of the Top of *Tabor*; even whilst we dwell upon this our Native *Calvary*; mount up our Thoughts and fix our Meditations on the Thrones in Heaven, whilst we have our Conversations on Earth: 'Tis true, the Excellency, Glory, and Splendor of Heaven, no finite Brain, no created Understanding can possibly perceive or comprehend according to its full Proportion; for it is a Fruit of our fall with *Adam*, and an inseprable Adjunct of this mortal and unglorified State here below, concerning things Cœlestial, That what we know we know it but in part. Yet as a tender affectionate Father by giving of his Child a Glimps of some Rich and Orient Pearl, makes the Child big with Desire and Impatient for a full Sight thereof, and a grasping of it in his own Hand: So our Heavenly

Father full of Compaſſion to the Sons of Men, though he detains from the Eye of our Sence a full Comprehenſion of that Glorious State while we are in the body, yet now and then, he is pleaſed to give us a glimpſe, to let fall in his Word ſome ſparkles of it, that he may Inflame our Affections, and ſet our Faith on Tip-toes, that ſo we having the Eyes of our Souls within the Vail, in this valley of Tears and Troubles, may always be refreſhed with the very Remembrance of thoſe Glories that are about His Throne. A Teleſcope is an Inſtrument of Man's Invention, that he may take a better View than his weak Eyes of themſelves can have of thoſe ſplendid Lamps that ſo much beautifie the Cope of the neareſt Heavens: Whereto the Apoſtle ſeems to allude when he tells us that we can only behold the things placed above this Region of our Mortality, as through a Glaſs: Such a Glaſs, ſuch a Teleſcope, is this my Text, which gives a general Deſcription to us of that great and unexpreſſible Glory which the Saints have who are glorified with God in Heaven. There were ſome indeed called *Chiliaſts*, whom latter days by expoſition of the Name, have ſtiled *Millinaries*, who looking for a New Heaven on this Old Earth, would have theſe words underſtood of the Church Militant: But I could produce a Cloud of Witneſſes to make good his Words, who tells us it is not imaginable that any Company of Men, any Congregation of Saints, ſhould ever be found on Earth of ſo unmixt a Purity, and ſo exact Perfection as is here de-

ſcribed. The words then muſt be underſtood of the Church Triumphant, as clearly appears from the 2d. *ver.* of this Chapter, which teſtifies, That the Throne about which the Seats of theſe Elders ſtood, was fixed not on Earth, but in Heaven. *And round about the Throne were four and twenty Seats*, &c.

From what hath been ſaid, you ſee my Text is a true *Jacobs* Ladder, on which our Souls in their Meditations may aſcend from Earth to Heaven.

And in this Ladder I ſhall remark to you five moſt beautiful Rounds, or Staves, which in plainer Terms I would call the Parts of the Text. Firſt, The tranſcendent Excellency of thoſe Places in which the Saints were made Conſpicuous to St. *John*, 24 *Seats*. 2dly, The Tranſcendent Dignity of the Perſons upon thoſe Seats, *they were Elders*. 3dly, Their Poſture, *they were ſitting*; the Saints of God were repreſented to St. *John* in the ſame poſture our Creed deſcribes the Bleſſed Jeſus, ſitting in Heaven, to expreſs their permanent, perpetual, and unalterable Reſt; they are at Quiet, they are at Eaſe, without Moleſtation, without Trouble, and that to all Eternity. 4. Their Veſture, *cloathed in White*: Whence we note, that however Foul-mouths may beſpot it, yet White Rayment is the fitteſt, moſt comely and ſignificant Habit for thoſe that wait at God's Altars, yea, for them too to be repreſented in, that ſit about his Throne. 5thly. Their Ornament; *and they had upon their Heads Crowns of Gold*. We in *England* borrowed our Proverb from the *Latines*, That *the End Crowns the*

Work; give me leave here too to borrow from a Latine Author, the Obſervation, *That a Crown ends my Text*; importing that the greateſt Men, Kings on Earth, can have no greater Glory than to be Saints in Heaven; And Saints on Earth, ſhall have ſo much Glory as to be Kings in Heaven. And being met to Celebrate the Funeral of a Perſon, Great Indeed, Great in his deſcent, Great in his Worth, Great in the Favour of his Prince, and (what is the beſt of all) Great in the Favour of God.

I ſhall not doubt with all your Approbations to determine his Earthly Coronet is changed into an Heavenly Crown, and ſo the Text and the Occaſion will friendly conclude alike.

From the Firſt General of the Text, the Tranſcendent Excellency of thoſe Places in which the Saints were made Conſpicuous to St. *John*, I muſt denote unto you Three eminent Circumſtances: Firſt, Their Names, *Seats*. 2dly. Their Situation, *Round about*. 3dly. Their Number, *Twenty Four*. Firſt, their Names; *Their Names.* *Seats*; So indeed our *Engliſh* Tranſlation renders it, and ſo the Vulgar, with reſpect, I preſume, to the following word *Sitting*: But *Cornelius a Lapide*, *Bez*, *Complutenſis*, *Regius*, with our own Learned *Hamond*, and a Multidude more, expreſs them by the Name of Thrones, according to the Original, and agreeable to the Title our Bleſſed Lords gives them, St. *Matthew* the 19th. where telling his Diſciples it is equally impoſſible for a camel to be ſqueezed through the Eye of a Needle, as for a Man whoſe Heart is ſwelled

with pride of, and enlarged with desires after Riches, to enter in at the straight Gate of Eternal Life. At which Doctrine whilst the Disciples stood mute and astonished, St. *Peter* breaks silence, and saith, *But we have forsaken all and followed thee, and what shall we have therefore?* What Reward, what Compensation shall be given us for this? To whom our Saviour makes reply, *ver.* 28. *Verily, verily, I say unto you, that ye who have followed me in the Regeneration, when the Son of Man shall sit in the Throne of his Glory, you also shall sit upon Thrones.* Oh the high Dignation of God! and oh the high Dignity of Man! Men are advanced to Thrones, and that with God in Heaven; what Imperial Majesty like this? But to come closer, these Thrones or Seats were about the Throne, of whom? of the Blessed Jesus certainly, who is stiled in the Book of Wisdom Copartner with his Father in his Throne of Glory, and so is the Holy Ghost; the Glory of these three is equal, the Majesty Coeternal, the Godhead all one and the same, and therefore the Throne upon which they are here represented, is but one also. Well therefore was that Portion of Scripture chosen by our Church for the Epistle on *Trinity Sunday*, but of the three Christ is chiefly, say the most Orthodox Interpreters, intended in the Representation; and therefore it follows in the 3*d. ver.* That *he which sat on the Throne was to look upon like a Jasper and a Sardine Stone, and there went a Rainbow round about the Throne, in sight like unto an Emrald*: The Rainbow fairly emblematizeth, the Reconcilia-

tion which Christ wrought with God for Man, being at the first, placed in the Clouds as a Sign of the Covenant of that Reconciliation: and it appeared here in sight like unto an Emrald, more fully to explain that Christ was meant, in whom, and from whom, we have our Spiritual Life. The emrald being of a most comfortable Colour, and making all things look most fresh and lovely that are about it. And all Divines I have met with, have discerned the Face of Christs Divinity in the Green and Lasting Colour of the Jasper, and the Face of his Humanity, in the Sardine-Stone, which is of a Fleshy hew and complection: All put together, shew that it is Christ's Throne that gives Denomination to the other; and his sitting upon that Throne, that makes the Saints so Glorious. The other in the circumference, derived their names and splendor from the Throne that stood in the Center, and that leads me to the second Circumstance in the first General of the Text, their situation. situation round about. The Glorified Saints were made conspicuous to St. *John* sitting in Heaven, not in a square nor angular, nor, as some contend it, in a semicircle, but in a compleat and exact Circle, which of all others, is the most perfect and most capacious Figure, well translated in our *English* Round about: Round about the Throne of Christ; from whom Beams of Glory are darted circumferentially, and their Angle of Incidence being straight and directly level to the Angle of Reflection, the Glory must needs glance upon all: For Mathematicians tell us,

that the Center is Prependicular to every point of the Circumference. Christ's Throne is represented here in the midst of the other, as the Tabernacle of the Congregation the Symbol of God's Presence amongst the *Jews*, set forward in their March (*Betoke Hamakanoth*) in the midst of the Camp. And the *Psalmist's* saying, *Promise unto the Lord and keep it all ye his Rounds*, or all that are round about him, as we render it, hath Relation, say Interpreters, to that Encamping of the *Israelites* in the Wilderness: And hereto it is thought also, our Saviour alludes, where he promiseth, *That when two or three are met together in his Name, he will be in the midst of them.* And whersoever Christ is in the midst, these that are round about him must needs (like the Woman that touched the Hem of his Garment) draw Vertue from him. For as the Children's sitting round about the Table, argues their mutual participation of their Father's Love; so the Saints sitting round about the Throne of Christ, proves the Communication they have in their Saviours Glory, with which they shine above. *Shine!* Yes, and that with the same Glory that Christ himself shines withal. How, the same? Not by way of Reflection as the Stars borrow their Light of the Sun, but in their Measure, with the same Essential Beams: Otherwise the Saints would be so far from shining about Christ, that they must vanish, and disappear in his Presence as the Stars do at the rising of the Sun. Again, I cannot but observe, that this Glory of Christ is communicated to the Saints glorified,

in a due Proportion, but not in an equal Measure unto all; though they all surround the Throne, yet there is no more than one Round about that Throne: There are higher and lower Rounds of Saints, as well as of Angels, in Heaven. Imagine several Vessels of several scantlings cast into the Ocean, of which some hold a Pint, some hold a Pottle, some hold a Gallon, they will all be filled, but yet a respect must be had unto each of their Capacities. Thus filled indeed are all the Saints in the Beatifical Vision, but it is in the Apostles Phrase according to the Measure of the Fulness of which they are capable: And yet you believe, when both are in the Sea, it is as true Water that fills the Pint as that which fills the Pottle: No more is it a different Image which we stamp on a Penny, from that which is stamp'd on a Shilling, the Image of *Cæsar* is on both, and may be applyed by the meanest Logician to prove that there is a true Community of the same Glory, but no Equality, which a Good Bishop once of this Dioceſs reports thus; *In Heaven there is one Life, one Felicity of all, but divers Measures.* Our Heaven begins here on Earth, and even here, varies in Degrees, one Christian enjoys God above another, as his Grace his Faith is more. And Heaven will be still like it self, not another above from this beneath: He that improved five Talents was more recompensed, than he that improved but one, yet both rewarded with their Masters Joy. And why should we incur the check our Saviour gave to his Disciples, asking, *Who shall be greatest in the Kingdom of God?* Let us all

ſtrive to get a Place about the Throne; What would we more than to be Happy? Though ſome may ſhine like the Sun, others like the Moon, others like the Stars, and one Star may differ from another Star in Glory, yet all about the Throne ſhall ſhine, and that for ever and ever: Nor, need any deſpair of Room in Heaven, of having a Seat about the Throne though the Text mentioneth but *four and twenty*, the Third Particular or Circumſtance to be ſpoken to. Their Number *twenty four*: This is a finite and certain Number, put for an uncertain and infinite, which is moſt frequent in the Holy Scriptures, nor was there need of mentioning more Seats than Elders. Who theſe Elders were, and why no more, you will ſee by and by: *In my Fathers Houſe*, ſaith Chriſt, *are many Manſions*; Many, how many, Oh Bleſſed Jeſus? Nay, that no Tongue can tell, and therefore he expreſſeth them by a Word, indefinite, to ſhew that they are Infinite. Gods Hand unto his Children is not ſcant, like *Iſaac's*; he hath more Bleſſings in ſtore than one: For the Welcome, recorded by St. *Matthew*, is general to all, *Come ye Bleſſed of my Father, receive the Kingdom prepared for you*; A Kingdom large enough for all, no fear of ſtraightneſs there where St. *John* whilſt yet in the Spirit, *beheld and ſaw a great Multitude, which no man could number, of all Nations, and Kindreds, and People, and Tongues*; And of all theſe ſaith St. *Paul*, *Whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved*: And of this Number were the *Elders* in the Text, moſt certainly; which

Their Number.

naturally brings me to the Second General.

The tranſcendent Dignity of the Perſons placed upon the Throne; *They were Elders.* But alas, their Number was ſmall, they were but *twenty four*, anſwerable to their *Seats.* I have read, *That under this Number St.* Jerome *underſtood the Jewiſh Diviſion of the Old Teſtament into twenty four Books*: Others have thought here meant, *The diſtribution of the Sons of* Aaron *into twenty four Claſſes, by King* David: Others ſay, *That the Saints in Heaven, were repreſented here under the Form of the Governours in the earthly* Jeruſalem, *anciently compoſed, as the Jews relate, of twenty four Rectors or Heads of the twenty four Quarters or High Streets of the City.* But herein I willingly cloſe with *Primaſius, That the Catholick Congregation of all Churches which iſſue from the Uniting of Jews and Gentiles, when the whole Body, whereof Chriſt is Head, fitly joyned together, and compacted by that which every Part ſupplyeth, ſhall have its Conſummation in Eternal Bliſs and Glory, is here ſet forth by the Twelve Patriarchs, the Founders of the Jewiſh, and the Twelve Apoſtles the Founders of the Chriſtian Church, in Robes of Purity, and with Crowns of Glory*; They making up our number of *twenty four*, by whom principally, and chiefly, the Saints of the whole World were converted. And therefore being ſuch glorious Inſtruments, it hath pleaſed the Holy Ghoſt to make them Repreſentatives of the Church, which Chriſt hath Redeemed unto God by his Blood, out of *every Kindred, and People, and Tongue, and Nation*; and placed about his Throne of Glory. And now theſe

Repreſentatives, are here ſtiled *Elders*, Firſt, Negatively, not in reſpect of Age, for there are no Gray Hairs in Heaven; the Soul waxeth not old when in the Body, much leſs when in its Glory: No Elders in the Reſurrection; Children that died in their Cradles, ſhall then ſtep over to Perfection of Age, and old decrepid Bodies, be reſtored unto Strength and Vigour, both made Perfect in the full meaſure of the Stature of Chriſt; Young or Old, Maim'd or Perfect whilſt in the Body, at the Reſurrection, we ſhall all ariſe in the vigorous and flouriſhing Age which Chriſt himſelf aroſe in, and that was about *thirty three*: We are told by ſome, *That all the Angels that have appeared under both Teſtaments, have appeared in ſuch an Age.* And others ſay, that this our Saviour meant, in that ſaying of his, *That in the Reſurrection, we ſhall be like the Angels of God.* But ſecondly, and poſitively, they are ſtiled *Elders* in reſpect of their Dignity, to ſhew the Honourable and Venerable Eſtate of the Saints in Heaven. *Elders* is a Title of Honour, and hath been in all Nations and Languages, given unto Men Eminent in Place, both in Church and State. *Thus* the Repreſentatives of the Majeſtick People in Old *Rome*, had the Name of *Senators*, which ſignifies *Elders*. *Thus* the Judges of the great Jewiſh *Sanhedrim*, were ſtiled (*Zekenim*) *Elders*. Nor doth that known Title of *Aldermen*, by which we dignifie the Governours of our Metropolitan Towns and Cities bear any other ſignification, which in right Orthography ſhould be *Eldermen*. Nay Biſhops, and Superinten-

perintendants of the Christian Church, are frequently in the New Testament expressed by the Name of *Elders* too. But perhaps there is more than an Expression of Dignity aimed at in this Title of *Elders* when ever applyed to the Saints in Heaven, even to intimate who they are that shall have a Place there, (viz.) *Such as walk in the good old Wayes, and maintain the good old Truths of the Prophets and Apostles.* Without doubt that which in Religion is most Ancient, is most True and Divine: Of whatsoever it may be said, *It was not so from the Beginning*, may well be rejected for spurious and forged. It cannot be concluded to be from him that is the Ancient of Days, but from the spirit of Novelty, who endeavours to make men change their Religion as they do their Fashion, that he may plunge as many as he can in the same Damnation with himself: but for them who hold fast the form of words received, who contend for the Faith anciently delivered, who keep close to the good old Path of Righteousness, and Religion, My other three Generals in the Text do tell them, *There are Seats about the Throne prepared, White Garments of Honour and Purity fitted and made ready, and Crowns of Gold held forth*; to all which having spoken something in the opening of the *Text*, I pass them over, and shall now pass on to a new, but sadder Subject.

It is Comfortable and Glorious for a Christian to consider the Joys of Heaven; but when it is remembred that before his entrance into them, he must twice put off the Old Man, once with its Lusts of the Flesh, and afterwards with

the

the Fleſh of Mortality, it is a putting Mirrh into his Wine to remember that we muſt all lye down in the duſt, and in the Diſhonour of the Grave, is a great allay to all Delight we have in the Expectation of the Glories above. But none can reverſe the Sentence, no Man can eſcape the Doom, Witneſs the Spectacle before us.

If Honourable Birth, and Ingenuous Education, if Wit and Learning, if Courage and Greatneſs, if Loyalty and Piety, if any thing could have given Immunity, have gone for a good Plea, have put in a Bar againſt a Sad Day, this ſad Scene of Sorrows had not been the Entertainment of this Aſſembly, nor we at this time with Sorrow in our Faces, met to Celebrate the Obſequies, who have ſo often met with Joy in our Countenances to welcome the Arrival amongſt us of the Right Honourable *ROBERT* Earl and Viſcount *YARMOUTH* Baron of *PASTON.*

Of whom to ſpeak fully and ſatisfactorily, is fi ter for a Hiſtory than a Sermon: But though I cannot draw his Image in full Proportion, yet ſome Glimpſes I ſhall give you of his Vertues, that they may find a Place in your Memories, and live in your daily Imitation.

It is expedient, nay expected, that ſome things ſhould be ſaid, though all cannot. For my own part, he was pleaſed to give me ſo intimate Acquaintance with him, and that ſo filled me with juſt Arguments of his Praiſe, that I am more at a loſs to determine, what to leave out, than what to ſay. Therefore begin I would, but where ſhall I begin, or how ſhall I make an End? they ſeem like a difficult. But to pur-

sue my proposed Method, I will begin with that from which he took his Beginning, *his descent.*

His Descent.

He was great in his *Descent*; At this *Quintilian* adviseth us to begin, when we commend to Posterity the Memory of a Friend that's dead, and I can produce many Authors that say that St. *Luke* begins here when he speaks the Praise of St. *John Baptist*: But this is the Work of an Herauld, not a Preacher, and the Escoucheons speak enough if I be silent. They speak him a Branch of an Honourable Stock, a Gentleman of an Ancient Race, whose Family ever flourished in the First Rank of *Norfolk* Gentry, and is now admitted into Alliance with the Blood Royal: Whose Name came into *England* three Years after the Conquest: The First of them was *Wolstanus Paston*, who was Buried at *Backton*, and after translated with *William de Glanvil* his Cousin, to *Bromhall*-Abby, Founded by the said *William*.

Lord Cokes Collection of the Pedigree of the Paston Family. Mss.

This Family was possessed of the Mannors of *Paston* and *Edingthorp*, in the time of *Richard* the 2*d*. In the Year 1314 there was a Grant to *Clement Paston* to have a Chaplain in his House, a thing very rarely allowed by Authority, and without it, never.

In the 8*th*. Year of *Henry* the 6*th*. *William Paston* was made Judge of the Common Pleas, to whom the King granted as a special Mark of Favour 100 *l*. and 10 *Marks* a Year, with two Robes more than the ordinary Fee of the Judges.

This Judge married the Daughter and Heiress of Sir *Edmond Berry*, by whom he had the Mannors of

Oxnead and *Marlingford*, and divers other Lands in *Norfolk*. *William Paſton* Kt. the 8*th*. Son of the Judge, married *Anne* the Daughter of the Duke of *Somerſet*. After this I find, Sir *John Paſton* by ſeveral adventures there, atchieved great Reputation in *France*, and was choſen to be on the Kings Side in the Days of *Edward* the 4*th*. at the great *Turnament* againſt the then Lord *Chamberlain* and others; and was ſent to conduct the Kings Siſter, when ſhe was to be married to *Charles* Duke of *Burgundy*.

Why ſhould I name another Sir *John Paſton*, who was appointed, amongſt others, to receive the Princeſs *Catherine* from *Spain*, afterwards married to King *Henry* the 8*th*. From which King there is a Letter of Thanks to be produced, to Sir *William Paſton*, for his Care in his Preſervation of the Emperors Vice-Admiral, and other Matters of Courage and Proweſs.

I will but name *Clement*, the Son of Sir *John Paſton*, who being Captain of a Ship in a War with *France*, brought the *French* Admiral St. *Blaukert* home with him, and kept him Priſoner at *Caſtor*, till he ranſomed himſelf with ſeven thouſand Crowns. He was Penſioner to four Kings and Queens, and in his declining Years, built *Oxnead* Houſe, and lived in it till Fourſcore years Old: One of his Daughters was married to *Thomas* Earl of *Rutland* Kt. of the Garter. This *Clement* was called by King *Henry* the 8*th* his *Champion*; by the Protector in *Edward* the 6*th*'s time, his *Souldier*; by Queen *Mary*, her *Seaman*; and by Queen *Elizabeth*, her Father; And what need of more?

This minds me of the *Father* of our deceaſed *Lord*, who was a Kt. and Baronet, whoſe Fame both at Home and Abroad was as great as his Original, and who left in the Place he lived in, a freſh Memory of his great Parts, and Abilities, and laſting Monuments of his Travels and Foreign Acquaintance. His *Mother* was the Lady *Catherine Bertue*, Daughter to the late Loyal, Valiant, and thrice Noble Earl of *Lindſey*, whoſe Renown ſhall flouriſh as long as our Chronicles ſhall remember us of *Edg-hill* Fight, where he being General, valiantly fought, though with the loſs of his Life, the Battel of his Soveraign.

No wonder then our *Lord* was ſo great, ſo eminent an Aſſertor of Majeſty and of the Religion in the Church of *England* as eſtabliſhed by the Law, as a late *Dedication* juſtly ſtiles him, when ſprang from ſuch Progenitors; From two Families mixt with the Noble Blood of many others, neither of which was ever ſullied with Faction or Rebellion, taunted with Error or Schiſm, or blackned with Irreligion or Atheiſm; and to a Mind inclined to Vertue, it availeth much to be born well.

The Place in which he was born was *Oxnead*, Lift up thy Head then, Oh Happy *Oxnead*; yea, grow Proud, and boaſt that it can be ſaid, *This Good, this Great and Noble Lord was born in thee.* More Reaſon haſt thou for thy Oſtentation in this, than any of the ſeven Cities had, which challenged and laid claim unto the Birth of *Homer*. But bar thy Gates againſt Men of Levelling Principles, who deny all Deference

and Honour to such as this Lord in his Descent, whose Veins were filled in succession of many Ages with Heroick and Generous Blood. The glorious Deserts of Honourable Parents are no small Patrimony, and ought to be had in Reverence and Esteem. But as for me, I must confess, I have much more delight, much more satisfaction in blazoning the Vertues of any Man than his Arms; I hasten therefore to the Greatness of his Worth, which shall be my second General upon this Occasion.

2. His Worth.

He was Great in his Worth; And here oh for the Pencil of an *Apelles*, that I might be able to promise a Draught something worthy the Original!

The only Commendation of his Picture would be its Likeness to him; and this puts me in mind to say something of his Face, which will be ever before me, which God had adorned with an exact Symmetry and Pleasant Countenance, so that every Look was a Prevailing Argument to beget Love and Admiration in the Beholders. But the Cabinet is not so Beautiful as the Diamond that shines in its Bosom; And it will please me, and profit you most, to speak of his Intellectual Worth, whereof I might mention as many Branches almost as I have Minutes left for the Remainder of my Discourse. To avoid Prolixity what I can, I will reduce all to these; His *Friendship*, his *Affability*, his *Learning*, his *Prudence*, his *Magnanimity*.

Friendship.

His *Friendship towards Men* was as general as his *Acquaintance with them*. He was of a Nature so Kind, so

Sweet, so Courting all; of a Disposition so Prompt, so ready, so chearful in receiving all, that he had no Enemies except such as deserved no Friends. Where he placed Affection and allowed of Intimacy, his Friendship (let my Experience give its Grateful Testimony) was as firm, as immoveable as a Rock; It was not all the starch'd Stratagems of Politick Heads, nor crafty Artifices of pretending Admirers, that could unsettle him to his Friend. He was very unapt, very uneasie to hear Ill of those, of whom himself had conceived Well. It was a Disease to him and made him Sick to have an Accusation brought against any whom he had set his Love on; the Accuser in this kind always lost himself, but our *Good Lord* kept his Friend. Nothing would make him desert his Friend, unless it were his Friends deserting him and his Majesties Service.

For this he shak'd off many, or rather they shak'd off themselves, and yet pretend to be as true Servants to the King as himself was, or he that speaks; but observe, they'l serve the King as the *Fanaticks* say they serve God, not according to the Ancient Institutions of Religion, but *their own Way, according to their Humour*. So these pretend to serve the King, but not according to the Ancient Fundamental Laws of the Realm; and if they were let alone, they would, I fear me, do the Kings Business *their own Way too.*

His *Conversation* was always pleasant, unaffected towards his Betters, familiar towards Inferiors, undissembled towards any, and of easie Access towards

bility.

all; and to none more freely than to the Clergy of the Church of *England* whom he loved, whom he welcomed, and to whom he opened his Embraces always, upon the very account they were such. He gave Respect to the Lowest, Honour to the highest; always begging the Bishops Blessing upon his Knee, That *he would pray to God for him.*

He was of so great *Comity* and *Civil Urbanity*, that as it is said of him in the Comedian, *Never any departed Sad out of his Presence, unless it was to depart*; and as the same Comedian speaks it too, *None ever came at him, but they might learn something from him.*

His *Learning* was very Comprehensive, extending to whatsoever was worthy by a Gentleman to be known; nay, I must say, it was profound too, for he dived into the Bottom of whatsoever he set himself to enquire into. He was no Smatterer or superficial Scholist, but had digested the whole *Encyclopedy* of Arts and Sciences, and was fully accomplished with all that from Studies at home or Travels abroad, could be expected in a Person of his Rank. He was, if not initiated, yet perfected in the Rudiments of Learning under that most Eminently Learned, and fully Experienced School-Master Dr. *Richard Busby*, at St. *Peter's* Colledge in *Westminster*, and that Master hath often and to this day, will, (for as I take it, he yet lives, and long may he live to the Good of after Ages) tell how *Pregnant this Young Plant was*, and *what great Hopes he gave of succeeding Fruit.* From thence he went, and enrolled his Name in *Trinity* Colledge in *Cambridge*, where- 3. Learning.

where he heightned his Parts by ſuch Exerciſes as were ſuitable to his Quality, and perfected them by Converſation. And leaving there a Good Name behind him, he croſſ'd the Seas, and after ſome few Months ſpent in the Court of *France*, where he received many Remarks of Favour from the King and Queen, he returned well skilled in the *Lingua*, and furniſhed with a keen and ſharpned Wit; with a Wit very Great, but Innocent; very Smart, but Harmleſs.

His *Diſcourſes* were well imbelliſhed with quaint Stories, and witty Jeſts, and never did he ſpend his Jeſt to loſe his Friend; and, what is not uſually met with, though he was generally full of Diſcourſe, yet was he always inoffenſive, and never impertinent.

In *Poetry* he was very dextrous, and when he repeated any thing out of the *Greek*, *Latin*, *French*, *Italian*, or other *Poets*, which he did frequently, it was hard to ſay whether the Author or he made the Senſe. And when any began any thing out of the Ancient or Modern *Hiſtorians*, he ſeldom failed to go on and to tell what followed: So happy was he in his Memory, even to admiration: Nay the common Obſervation failed in him, and he was a remarkable Exception to that General Rule, *That a great Wit, and a good Memory, are ſeldom accompanied with a ſound Judgment.*

The *Wiſe ſettling Affairs in the Country*, muſt make his 4. *Enemies* confeſs he neither wanted Judgment, nor Prudence, nor Conduct; by which he reduced things to a much better Condition then he found them; brought many back unto their Loyalty, confirmed

udence.

others

others in it; and when the Times looked grim upon him, ſtopt the Career, and put Spoaks into the Chariot-wheels of thoſe that drove *Jehu*-like towards a *Common-wealth*. And though in Popular Appearances, the Kings Friends and his with Tricks and Artifices have been outnumbred, yet he had Gold always to ſet againſt their Droſs, and with his Weight much outdid their Number in all Elections.

But I am not willing, no not to mention, our then Diviſions and Confuſions, when we ſeem'd all broke in Pieces, each fixing upon other Names of Reproach, even then by advancing the Kings Honour and Intereſt, he gained the Affections of the Loyal Party, made them all his own, and at his death left the Number of them almoſt double to what he found them.

Thus by *his Prudent Management*, he acquired great Fame to himſelf, great Peace to the County, and great Satisfaction to all Good and Honeſt Men. Nay hereby, even whether they would or no, he took poſſeſſion of many Hearts, to the Admiration of all that would not love him: Would not love him, did I ſay? Yes, 'tis true, ſome did not, they lov'd not him, that did not love the King, they lov'd not him that did not love the Church, and his Service to the King, and the Church, he valued more than he did their Love. Sure I am, they did not love him that vilified his Perſon, leſſened his Parts, undervalued his Prudence, and reproached his Religion; That mercileſly and unchriſtianly, without colour of the Laws of Man, or Conſcience towards God, pierced the Sides of his

heartieſt Friends to give him a Wound, a Stab. When his Friends for his Sake muſt be taken into Cuſtody, and ſqueezed in an Arbitrary Skrew, or Hands as harſh and cruel: They perſecuted his Friends for his ſake, and with double Spight proſecuted him, becauſe he owned them for his Friends; but to proceed. When Men in great Place began to write after the Copy of Forty One; when Accuſations were invited, Calumny rewarded, nay, managed with great Art and Power, Then was this Noble Peer threatned with an Impeachment, *Articles*, as the Common Vogue went, were ready; and ſuch was the height of Malice, that *his Friends* were to be made, yea, forced to be *Witneſſes againſt him.* Then was he threatned with a Stone doublet (as the ruder Language of *Norfolk* phras'd it, with confinement in the Tower, as the finer Phraſe of *London* ſtiled it.) Yet, in all this, I never ſaw him daunted, his Countenance fall, or his Courage fail. He out-braved his Enemies with his Innocence, and even then was more than uſually conſtant in the *Houſe of Peers*, to teſtifie, that he was not by all the Noiſe they made, broke into any Affrightment for Shame or Fear of what he had done.

ſtibly.
magnanimity.

And when his Enemies, like *Æſop's* Viper, had lick'd the File till their Tongues bled, he remain'd invulnerable. They accuſed him for going about to ſubvert the Fundamental Laws and Liberties of the People, the way by which great *Stafford* fell, and *Canterbury*, who both, in their Stations, like this Noble Lord, ſupported nothing more: For the *Rule* is ſure,

the *Axiom* infallible, *To defend the Kings Perogative is the beſt way to ſecure the Peoples Liberties, nay lives.* But then, ſuch is the blind Zeal of Malice, He muſt be impeach'd for *Invading the Kings Prerogative*, the Honour and Maintenance whereof was dearer to him than his Life. Nay themſelves had juſt before, made, *his advancing it too High*, his Crime. Their own Surmiſes were the Bills of Accuſation; but the Splendor of his Integrity to the King and Government, ſoon diſperſed all theſe Clouds, and ſet him in a higher Sphear, as we ſhall hear preſently.

I have read that *Hippaſus* the *Pythagorean*, being asked after his Advance, what he had done, made Anſwer, *I have done nothing yet; for no man envies me.* They that do Great things, as this our Lord did, cannot eſcape the Tongues and Teeth of Envy; but if Envy be the Accuſer, there is no defence for Innocence; if Calumnies muſt paſs for Evidence, the braveſt *Heroes*, the beſt Men in the World, ſhall always be the moſt reproached Perſons.

Well! in deſpight of all they ſaid, and of all they did, this Magnanimous *Heroe* remain'd firm in his Worth, unblemiſhed in his Honour, and, what I muſt ſpeak to as my third General, unſhaken, and therefore Great in his Loyalty

Here I heartily wiſh that Speech he made, *To juſtifie the Succeſſion of the Crown in its Lineal Deſcent*, when ſo many were made againſt it, had paſſed the Preſs, it would loudly have proclaimed his *Parts* and *Loyalty* together. 3. *Loyalty.*

His *Loyalty*, which he brought into the World with him, which he derived from his *Anceſtors*, Loyal Blood running in their Veins through all *Succeſſions*: This he improved in his Education, it being (to my knowledge) the great Endeavour of his forementioned Schoolmaſter, even in the worſt of Times, to plant Loyalty in the Hearts of the Youth under his Tuition and Care, where he found kind and apt Ground. This (his *Loyalty* I mean) he conſummated by his own Judgment and Approbation: he thought of nothing, he valued nothing that concern'd himſelf, when the Kings Honour or Intereſt fell in his way.

His Father yet alive, and his Domeſtick Circumſtances very ſtreight, out of his Superfluities (ſhall I ſay) yea, Neceſſities, he ſupplied his Majeſty with Money whilſt in *Exile*; Nay, I had it from himſelf *That he borrowed to give, fearing his Soveraign might Want.*

His Father being dead, at his Firſt Step into Publick Affairs, when he entred the *Honourable Houſe of Commons*, and took his place as *Burgeſs* for *Riſing-Chaſe* in this County, the Firſt Parliament after his Majeſties moſt happy Reſtauration, he was the Member, he the Perſon, that moved and put to vote, *A Supply proportionable to His Majeſties Great Neceſſities at that Time*; upon which, that Parliament, to their Eternal Honour be it ſpoken, gave the King, *Two Millions and an Half of Money.*

Sometime after this, he entertained the King, Queen, and Duke, and all their Nobles and Servants in Attendance, a Night in *Oxnead Houſe*, where was prepared a moſt Sumptuous Supper which coſt him three times more than Earls Daughters had heretofore unto their Portions: Proviſions ſuperabundantly Plentiful, and all Accommodations anſwerable. Thus, as it is ſaid *Araunah* did to *David*, did he as a King give unto the King. Nor can I omit to remark from his own Mouth, that the King had no ſooner put himſelf under his Roof, but he told this Honourable Baronet, *That he was now Safe in the Houſe of his Friend.*

The Tables being ſpread, and Sideboards richly adorned with Plate, the King took Notice of ſome more Remarkable Pieces, which gave occaſion to Sr. *Robert* to tell him, *That his Houſe was once better furniſhed, and he could have welcomed his Majeſty with greater Plenty of it, had not a Blew Ribbon that attended on his Majeſty with a White Staff, plunder'd it from his Father by Trunks-full.* Here the King diverted himſelf with a delightful View of the Houſe and its Situation, and what he found within: Left many Gracious Acknowledgements of Kindneſs from his *Hoſt*, and next day took his Leave. But not long after, as an honorary Reward, his Majeſty by Letters Patents changed Sir *Robert Paſton* into *Viſcount Yarmouth Baron of Paſton*, the Ancient Seat of this Family; and ſo he qualified him for what in a ſhort ſpace he put into his Hands, his own Vicegerency, and made him *Lord*

Lieutenant

Lieutenant in this County of *Norfolk*: In the Conduct whereof his unuſual Diligence, and unexpected Zeal in Publick Affairs, begat Wonder and Admiration in moſt, and by his great Care and Noble Deſigns for his Majeſties Intereſt and Service, he ſoon made himſelf great and dear to the King his Maſter.

I have often heard him tell with great Complacency, *The Free Acceſs he had unto his Majeſty upon all Occaſions*: *What a Kind Ear his Majeſty gave unto all his Addreſſes*. Proud of nothing, that ever I obſerved, but that great Truſt and Confidence his Majeſty placed in him. Proud! And well he might; for when all others frowned upon him, the King ſmiled, and Publickly Embraced him in the *Houſe of Lords* more than once, declaring, *He had found him Truſty and Faithful*: Nay, ſome that hear me, heard the King ſay, *That whatſoever Service and Reſpects they ſhewed the Lord* Yarmouth *their Lord Lieutenant in this City, he took it done to himſelf*, or to that purpoſe. In a word, ſuch was his Loyalty, he valued not his Eaſe, though his Body was unwieldy; he ſpared not his Coſt, tho' his Pocket did not overflow; he regarded not his Health, though for many years it hath not been much, when *Publick Occaſions* called him forth to *his Princes Service*.

But whatever Wonder and Admiration all this had raiſed, it ſoon paſſed into the natural Daughters of *Envy*, *Suſpicion*, and *Detraction*; into the Spirit of *Obloquy* and *Slander*, and brought upon him great Vexation and many Troubles.

Envy, that like the Fire of *Vetruvius* broke out upon him, and might with the very Aſhes have buried an other, enlivened and enſpirited him with the more zeal and greater Vigour.

And now though his beſt Actions had an ill Name and an ill Senſe put upon them by others, yet his Majeſty, who ſees as an Angel of God, made better Conſtructions of them, and as a further Teſtimony of his Royal Favour, gave him another Title yet more Honourable, and made him *Earl* of *Yarmouth*, and ſo reſtored him to that Fame and Reputation in which his firſt Procedures had inveſted him.

And becauſe both the Daughters of *Envy* have blown upon it, I will be his Aſſertor, That great was his Love to the Ancient Loyal, and Honourable Corporation of *Norwich*, becauſe the Members of that Body (generally ſpeaking) loved the King.

This one Qualification was enough to Entitle an Enemy to his Love: But I am ſure they found him their Friend, and mauger the blaſts of Calumny, the New Charter ſhall remain a Token of it. I muſt ſay, he ſpared no Coſt, no Pains, as themſelves can witneſs, to make the World believe that he loved them. Moſt of the Tables in his Houſe have been often ſpread together for their entertainment, and all his Friends employed to bid them welcome. Nay, his very Sleep, to my knowledge, was often broke to find out ways how beſt to ſerve them. And he commended the Care of the City with his laſt Breath to all his beſt Friends, and the Bleſſing of God, who takes care for their Re-

putations,

putations as for their Lives; and by the Orders of his Providence confutes the Slanderer, that the Actions of the Juſt may be had in Everlaſting Remembrance: Therefore the Mouths of *Slanderers* ſtopt, the Memory of our Lord ſhall be Embalmed in Honour; And ſo I am methodically almoſt at unawares brought to my laſt General, *his Piety.*

4. *Piety.* He was great in the Favour of God, great was he in *his Piety*: Such was *his Piety*, that he always, whatſoever Buſineſs happened, opened and ſhut the day with the ſame Key of Prayer in private unto God, and ſeldom miſt, whatever Company he had, Publick Service in his Chappel, where, without regard to his Eaſe of Body, or greatneſs of Quality, I never ſaw him otherwiſe than Kneeling at Prayers, and Standing at Hymns, well knowing, that the firſt reſembles our Fall with *Adam*, and muſt be humble; the other puts us in mind of our Riſe with Chriſt, and ſo muſt be a Poſture of Praiſe and Thankfulneſs.

And what, in this profane Age, wherein Men generally neglect it, or if not, only take it to qualifie themſelves for ſome Place or preferment, will hardly be believed, yet can be proved by many Witneſſes. What great ſtrictneſs he did uſe, what holy Preparation he did make when Sacrament days came, (and to him they never came too often:) He always ſequeſtred himſelf from all Buſineſs and company a day before at the leaſt: And theſe were his own words, That *he feared that Act of Parliament which deſigned ſo much good, would in time take away the Reverence due to that Holy*

Ordinance

Ordinance, and make it a formal thing only to be done of Courſe: But it was not ſo with him, for as my inſtructions tell me, he received this Holy Communion as his *Viaticum* juſt before his *Paſſover*, not long before his death, with as much Comfort as Devotion.

Had I not been too long already, I would branch his *Piety* into as many Particulars as I did his *Worth*; But why ſhould I mention the Pariſh Church at *Oxnead*, where he lived, which he adorned and beautified? Why ſhould I ſpeak of the Chappel in the Houſe, which he built and conſecrated to the Service of God? Why ſhould I mind you of that Rich and Noble Plate he furniſhed God's Altar with? were I ſilent they ſhould remain, as *Jacobs* Pillers, laſting Monuments of his *Piety*, and to the Generations yet to come, the Stones out of the Walls ſhall ſpeak his Praiſe, as the Noble Fabrick of the Free-School in *North-walſham*, plentifully endowed, doth to this.

And the *weekly Lecture* maintained there by the Bounty of his Anceſtors, hath tranſmitted the Honour of their *Piety* down to us: Let the Tongues of the Poor, the Relief of the Widdow, the Succour he gave the Fatherleſs, the Clothing of the Naked ſpeak his Charity. Indeed he was made up of Pity and Tender heartedneſs, of Chriſtian Kindneſs and Compaſſion.

As to that *Charity* which implies *Forgiveneſs of Injuries*, he was moſt Eminent: *Injuries* and *Unkindneſſes* at preſent made deep Impreſſions, gave ſudden wounds to his tender Heart, where all things were ſo

contrary, but upon his recollecting of himself, whether they were by mistake or out of Malice, it was the same thing, or the same nothing in his Account or Memory.

I told you how Tenacious his Memory was, but if it were to lay up an ill turn, it took no hold, but let that slip into Forgetfulness. After some (as I intimated) had set to work all their Engines, and like the *Roman* Retiaries spread their Nets to entangle him, whom otherwise they could not destroy: He often protested to me, *Though he feared not their Contrivances, yet he heartily forgave the Contrivers.* And when I saw him last, he repeated the Saying with this Addition, *So far he forgave them, that he had forgot the Particulars.* And at his very Hour of Death, it seems, declared, *He was in perfect Peace and Love with all the World, and so was ready to resign his Soul to God that gave it, his Life to God who had preserved it with particular Marks of Favour and Providence*; None of the least whereof, was that wonderful Rescue, which was effected for him by no less than a Divine Hand, when on the ninth day of *August*, about eight years ago, a knot of Villains beset him in the Night, shot five Bullets through the Coach, and one into his Body, but proved not Mortal: For which Deliverance he kept an Anniversary Thanksgiving upon that day unto his death, and now keeps a Jubile with his Deliverer for evermore.

But you'l ask, *Had this good Lord no Faults, was he all Vertue, all Sweetness, all Goodness?* I answer, He had

Infir-

Infirmities, he was no Angel; yet let not that Customary Sin contracted in his younger time, of *Swearing*, be his Reproach, for he hath often bewailed it, and with abundance of Tears in his Sickneſs about four years ſince lamented it in himſelf, and ever ſince utterly abhorred it in all others: I have ſeen him ſhake his Head, ſit Uneaſie, and at laſt withdraw, when he hath heard ſome Young men extravagantly imbelliſh, or rather imboſs their Diſcourſe like a Face with Carbunkles, with wicked and unprofitable Oaths. He did it more than once, when laſt amongſt us. He had his Failings, and indeed were it not for ſome Grains of allowance given, in what Pieces could there be weight? in none of Mortality, ſurely; but they are impure Flies that feed upon other Mens Sores; and they have too much Corruption in themſelves, that love to hear of the Corruption of others.

His *Faults*, *Frailties*, *Sins* and *Infirmities*, ſo much by him bewailed, and through his True Repentance buried in the Grave of Chriſt, in whom was his *Strength* and *Hope*, his *Faith* and *Salvation*, I doubt not but your Chriſtian Charity will think fit to bury with him in a deeper Grave, the Grave of Oblivion, whilſt his *Vertues* ſhall live and flouriſh, and find a perpetual Monument in every one of your Hearts.

And here now I beſpeak my Excuſe for not inſiſting much upon the great Affections he bore unto all his Relations: None underſtood Relations more, none obſerved them better. I left it to the laſt, becauſe my Inſtructions tell me, after he commended his Soul

to God in the Church her Prayers (which during his whole Sickneſs, he devoutly heard twice in his Chamber every day) he gave Counſel, and adminiſtred Comfort to them about him, his dear Conſort, his beloved Children, his reſpected Servants, as if they had been the ſick and dying Perſons, and he the well and ſound.

He received with great deſire the *Abſolution* of the Church, from the mouth of the Miniſter, who ſate up all night with him; and ſome few hours after, about eight a Clock in the morning, fetching one ſingle Sob, he died, and ſweetly repoſed himſelf in the Boſom of the Bleſſed Jeſus.

He died a *Good Chriſtian* as he had *lived like a Gentleman*, his own wiſh, and often repeated Expreſſion: He died a True, and Loyal Proteſtant, a ſound Member of the Church of *England*; he departed in her Faith, which they of *Rome* call *Hereſie*, and they of *Geneva*, *Popery*.

His Death was ſuch as *Auguſtus* uſed to wiſh for himſelf, an *Euthanaſia*, a Civil, Eaſie, and Well-Natur'd Death. Thus was he taken from our Eyes, in the ſame manner the *Jews* ſay *Moſes* was, *by a Kiſs of Gods Mouth*; A Death indeed, but Gentle and Serene, without Trouble and Amazement, without Impatience and Temptation: And in the very Point of Death, he ſeemed to taſte of the Sweet of *Eternal Peace*, that Happy Reſt of the Life Above, where he ſits among them, *That are about the Throne, clothed in White, with a Crown of Gold upon his Head*: And let it

be our Care ſo to live, that every one of us may have a Place, within the *Rounds* there, to ſing *Eternal Halelujahs to him that ſitteth upon the Throne*; To whom, with the Father, and the Holy Ghoſt, Three Perſons and One God, be all Bleſſing, and Honour, and Power, and Glory, for Ever and Ever. *Amen.*

Glory be to God on High!

Poſtſcript.

POSTSCRIPT.

READER,

IT not being in my Power to keep this Sermon any longer from going abroad, I thought good to Advertise Thee now thou hast perused it, that there is nothing omitted nor added to what was said in the Pulpit: But having there not said all that was in my Papers, I present thee with this Postscript, to shew thee, That the Five Corporations in the County of Norfolk as earnestly strove to have a Share in this most Noble Peer, as those Cities intimated in the Sermon did to have a Right to the Birth of Homer.

The First that called him Hers, was Thetford, who chose him her Representative in that Happy Convention, that brought in his Gracious Majesty (whose Reign God grant may be Long and Prosperous) out of his almost Twenty Years Exile; where this Honourable Lord then Sir Robert Paston, offered up his First Fruits of Loyalty, in putting it to Vote, (as I am credibly informed) What Day should be set for his Sacred Majesties Restauration.

His Majesty being set upon the Throne, our Noble Earl served in the succeeding Parliament for Rising; where (as the Sermon tells thee) he put the Vote for two Millions and an half: For which he was celebrated in a Poetical Pamphlet, under the Character of Maximillian Paston. The Honourable House of Commons having that Bill, sent

sent it up by him to the House of Lords, at whose Bar he presented it to His Majesties own Hand; and that Night received Thanks for it from the Kings own Mouth.

Not many Years since, he made a Visit to Kings-Linne, Kings Linn *where he was welcomed with a most extraordinary Reception and Magnificent Feast; and upon their Invitation given him, he honoured that Loyal Town, with taking up his Freedom amongst them.*

Yarmouth *enjoyed him several Years their Lord High Steward, and gave him, when admitted, a Reception answerable to that Character, and made him a very Noble Present.* Yarmouth.

Norwich *was as near in Service and Affection to his Person, as it stands in Situation to his House, took all Occasions of manifesting their High Esteem of him, always gave him a Welcome in a Body when he came into the County. Four times chose his Eldest Son* William *Lord* Paston (*now Earl of* Yarmouth) *their Burgess in Parliament; and at last Unanimously resigned their Charter to their Most Gracious Soveraign, by the Hands of this Noble Lord and his Son; whose Affections are as great to that City as his Fathers were. And in Memory of their many Obligations to his Father and himself, is pleased to own himself their present Recorder. It were but just here to tell thee, with what Courage this Young Gentleman in all those Parliaments, opposed the then growing Faction, who, as it now appears, had then contrived a most Bloody Conspiracy against the Sacred Life of our King and his Royal Brother, together with all that dar'd (when they were in the height of their Ruff) appear to be Loyal.* Norwich.

But

But being to give the Juſt Praiſe of the Dead, I ſhall only tell thee, that the whole County of Norfolk *ſhewed at once the Value and Honour they had for this our deceaſed Lord, when in their Addreſs from* Thetford *Aſſizes* 1682. *to his moſt Sacred Majeſty, to Congratulate his Royal Highneſs the Duke of* York's *Return to Court; the whole Body of the Gentry ſubſcribed their Thanks for ſetting this Lord in Lieutenancy over them, owning the Happineſs of the County to the Prudent Management of this their Loyal Lord Lieutenant.*

Thus died our Noble Earl upon the 8th. *of* March 1682. *who was born upon the* 29th. *of* May 1631. As if Nature had eminently deſigned him to follow his Soveraign in all Future Services: *Whoſe Birth was on the ſame Day in the Year preceeding. He lived moſt Beloved of all, and died by all moſt Lamented, and with great Appearance and Concourſe of all Degrees of Men, was Honourably Interred at* Oxnead, WHERE GOD GIVE *HIM* A JOYFUL RESURRECTION.

FINIS.